

When the ultimate creates, it cannot but create the limited. Creation precisely implies modification in this direction for if the ultimate adds anything to itself, it cannot be ultimateness. Further extension of the ultimate can go only into the field of relativity, into the universe of nature which is a boundary-wave, a extension of the unbounded universe of essence. This wave, though boundary, will deal always with the unlimited sea of consciousness from every one of its diverse promontories. In all its planes of base, center, and peak, the wave will cognize that which supports it.

It is in the creative possibilities of the boundless non-create that the urge to create resides. Utterly free, it is capable of creative emotion which spills over into the splendors of the universe of nature. Surging forth from the freedom of boundlessness, these forms subside in it again. The generator, emotion, and what it generates, the creation, are one and the same. As the emotion is endowed with infinite possibilities to create, so the creation is endowed with infinite possibilities to come to rest in the non-create.

In the wake of a huge tidal wave of emotion in the absolute, follows a multiformity of emotion. In humanly comprehensible terms this original emotion may be said to be the desire of the ultimate to know itself: to this end, it cognizes itself relatively. A train of cognitions follows, each member of the series being contingent upon its predecessor and determining its immediate ^{successor} off-shout. Likewise an infinite succession of thoughts is predicated upon a single thought of ours, each looking upon the same background of mind out of which it has emerged. Each component of the succession continues the original thought (though only arbitrarily may a thought be so far distinguished from those which have preceded it ^{seeing} as to be termed "original") and sees it under a different aspect. ^{Picture after picture} A new picture is created of the original thought; it ^{may be viewed} is viewable from an infinite number of angles.

With the advent of emotion, of the primal creative thought in the infinite mind, the relative cosmos comes into being. Becoming active, that emotion views the ultimate mind; it views it relatively and sees the absolute as the universe of nature. All things, from electron to stellar universe, are then the outcome of this relative viewing. Every entity in the order of nature is a thought-synthesis emanating from that primal cognizing emotion of the absolute. What we term "thing" is a relative seeing of the absolute; percipency provides the scaffolding supporting structure for the universe of nature with its infinite variety of modifications.

Relative seeing of the absolute is a manner of seeing appropriate to a particular thought-synthesis or entity occupying a given plane of consciousness. Any given plane of consciousness is a point standing relatively to absolute-ness. It will be a mind having its own graduated relationships within itself and in connection with other points -minds - upon that plane. And because a mind is by no means abstract in its various inter-relative functions, it will, in its ~~matrix~~ field of associations contacts with other minds, see them as real, that is, embodied or corporeal.

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The self-cognizing functions of mind perceive the absolute as cosmos of matter, space, and time. Just as we will often see a thing not for what it is in its deepest actuality but for what it seems to be, so the thought forms rising in - rising out of - rising from - the absolute will apprehend the absolute to the strength of their given apprehending energies.